Zions Herald

THE FREE VOICE OF AMERICAN PROTESTANTISM

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"HOW TO VOTE!"

October 8, 1952

FROM COVER TO COVER

Paul F. Douglass, former president of American University, who has served as civilian adviser to President Syngman Rhee of Korea, describes how the Japanese have found NEW GODS TO WORSHIP. ..... Page 3

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READERS WRITE

Better Vision

New change in type is as pleasing to the eye as a glorious symphony to the ear, or as delectable as honey to the tongue.

Since reading a recent religious novel of more than five-hundred pages with rather small type, the reading of new Z.H. type is like crossing Jordan into the promised land.

Thanks for change in favor of rested eyes.

Yours for better vision and happier hours of good reading from Z.H.

(Rev.) Edward J. Rees,
Nashville, Tenn.

"Very Tabloid"

Your new "Baskerville 10-point type" is very tabloid, and therefore very unattractive.

(Mrs.) Ruth C. Dennis,
Springfield, Mass.

Venerable Relic

Since some fifty years ago I wrote a communication for Z.H. which one of your illustrious predecessors promptly turned down, I have been a bit chary about addressing the editorial tripod or whatever it might be called in modern language. However, you have more than made up to me by giving me much space of late, and it emboldens me to write about nomenclature.

Titles are valuable for the meanings they convey, and as one of the oldest readers of ZIONS HERALD, fifty-eight years, I wish to voice a protest against that venerable relic of a title. This is because it has become meaningless to the present generation, and we still sing "to serve the present age." There was a time when the woods were full of class-leaders, preachers-in-charge, itinerants, circuit-riders, presiding elders, exhorters, and saints, and Methodists called their meeting-house their "Zion" and soulfully sang about "raising their Ebenezer," to the amusement of the young. The title "Zions Herald" belongs to that age and has for the present, outside your bailiwick, the significance of the old lady's remark that she knew her preacher-in-charge was pious because of the way he pronounced the blessed word "Mesopotamia."

Something happened at Christmas, A.D. 1 that ushered in a new "dispensation," and after an existence of more than a hundred twenty-five years we could without blasphemy move from the Old Testament to the New. To the outside world, Z.H. indicates an organ of Zionism, or perhaps being "only young once," and so forever we have to stay that way.

I owe everything to New England, and to ZIONS HERALD an incomputable debt for calling my attention to Boston University, and though I was sent far thence to the Gentiles of Hollywood (or are they?), New England is still the home of my heart. In these days when the times are 'out of joint' we need to speak a language that will be clearly understood. Speaking in 'unknown tongues' was decried by the Apostles when assumed to be an act of piety. But "Yankee" is undignified, and Methodist is a bit narrow for a world church. Why not something to stir the imagination like "Christian World" or "Era," or some slogan that has the ring of progress and a recognition of Christianity in it?

If I have bulled through your china shop, save the pieces, for they will hold as much water as they have f the last fifty years, and drop th communication into the same o waste-paper basket that was used C.H.P. before you were born.

Ralph Tyler Flewelling,
Editor, "The Personalist"
Los Angeles, Cali

Communion

A complimentary word for R. Marshall's statement in the issue September 17th on the administr tion of the Sacrament once in thre months, rather than more frequentl While serving a pastorate in a city heard the pastor of the leading D sciples Church say that the week serving in his church was a drawbac rather than a help to worship.

It was my experience that the fir Sunday in each quarter was a ver desirable time; it fits into Worl Communion Sunday in October. Th Maundy Thursday service was a co tinuous administration beginning a 6 p. m. The early hour benefite elderly people. Twice a year I mai ed out cards for these two season A United Brethren minister told m the mailing out of cards induced r luctant members to avail themselv of the observance.

G. F. Hubbartt,
Indianapolis, Ind

An Affront

The letter signed by the Rev. Gle W. Trimble of Duxbury, Mass (Zions Herald, Sept. 24th) was an a front to General Eisenhower and als to the intelligence of your readers. am ashamed of ZIONS HERALD fo publishing it, and if that is the kin of thing Z.H. is to bring into m home, I'll never subscribe again.

One might expect fair-mindedne from the clergy.

Sarah H. Franchi,
South Lincoln, Mass

CHURCH WOMEN OPERATE TRADING POST

AUBURN, Me. — Ten women o St. Michael's Protestant Episcopa Church are being commended fo their industry in operating a trading post that has benefitted the commun ity while earning money for th parish.

The trading post is open thre afternoons and two nights each week and now has an inventory of mor than 8,000 items ranging from ol magazines through all sorts of wear ing apparel to a lakeside camp.

New Gods To Worship

PAUL F. DOUGLASS

WHILE JAPAN THIS fall struggles to adjust herself internally and externally to the new Asian er, religions are flourishing as never before in the Is- l Kingdom's history. True, Japanese are discussing le — trade with Red China, trade with England which udes Japanese-made Union Jack flags selling at prices ch even exclude British firms from the commonwealth rkets for the coronation. The Japan Federation of Bar ociations questions the behavior of the United States es. The Japanese press discusses segregated education 100,000 or 200,000 half-American, half Japanese chil- n born out of wedlock during the allied occupation. tain battles Japan on membership in the General Agree- nt on Trade and Tariffs (GATT) which would ex- d to Japan most-favored nation courtesies. Educators emergency session discuss the relationship of student vements to politics and the legitimate areas of disci- ne which are to be administered by the university of- rs. Communist activities continue to be encouraged a point which will encourage maximum United States stance to the Japanese government in repelling Soviet rations. Meanwhile, religions, *plural,* flourish.

Under the existing order which recognizes freedom of gion anyone can set up a faith provided he registers sect with the public authorities. In the fall of 1952 religions have been so registered as compared with during the war. Of these religious sects 242 are as- iated with Shintoism, 261 with Buddhism, 219 of recent gin, 45 Christian denominations, and 153 orders known newly-arisen sects.

THIS SURGE OF gods to worship finds many new combinations of the teachings of a variety of old faiths. e new *Dancing Religion,* for example, teaches partly ddhism and partly Shintoism and is appropriately led "a cocktail of religion." The new religions may be ssified as (1) profit-making enterprises and (2) those ose leaders are obviously mental cases. The one thing ich a large number of these new faiths have in common hat their leaders live in palatial mansions and indulge luxury.

This year the heads of the new orders set a precedent banding themselves into the New Religious League to m a common front of mutual support.

The best known of the post war sects is the one led by *Goddess of Light,* a woman by the name of Jikoson. the height of its popularity this sect had its cabinet mbers lined up in preparation for the day when the ole of Japan would be converted to the *Jikoson* faith. e group even had a complete plan for the issuance of new currency to mark the advent of a new era of reign the Goddess of Light. The famous checkers expert Sei Gen and former wrestling champion Futabayama re among the prospective cabinet members.

Another of the sects is *Hitonomichi* or the *Way of Man,* now known as the P. L. Brotherhood, the initials standing for "perfect liberty." With headquarters in the port city of Shimizu, it teaches love one to another and the enjoyment of life. In a spacious hall especially provided for the purpose, the members practice the teachings of their living goddess by dancing to the tune of waltzes and fox trots. A large number of intellectuals are found on the dance floors of the P. L. Brotherhood's building.

Mrs. Kimi Kotani leads one of the wealthiest of the new religious orders. The tomb of the founder, Kakutaro Kubo, is a magnificent structure erected at a cost of tens of millions of yen. Each year on the anniversary of the founder's death, an endless stream of followers files past his grave. The tomb is so unmatched for splendor that it dwarfs the neighboring grave of Admiral Togo, the greatest admiral Japan has produced.

EACH ADHERENT OF the *Reiyukai,* another sect, pays a monthly fee of 10 yen which produces a monthly income of some 5,000,000 yen. The richest of the new religious groups is the *Religion of the Messiah,* known as *Messiah Kyo.* The high priest of this sect, a conglomeration of Buddhism and allied faiths, is Mokichi Okada, an old man in his 70s. He has an imposing headquarters in Atami, has recruited a large number of new followers, and is confident that he will set up a veritable land of heavenly bliss in the Atami-Hakone area to be eventually expanded to cover the whole country. Now under sentence for tax-evasion and bribery, Okada is preparing to undergo greater trials and tribulations before consummating his dream of ruling the world from Jerusalem, where he plans to go after converting the people of China and India.

In the new Tengenkyo faith the will of God is revealed in the popular songs which happen to be in vogue. While these religions wax strong, Japanese and American police are trying to smash an estimated $3,000,000 a year black market money ring manipulating military payment certificates and dollar money orders and bank drafts which turn up in Hongkong off the Chinese mainland. These financial operations give the Communists dollars they need to support their operations in dollar areas throughout the world. At the same time narcotics from the Chinese Communist opium monopoly flow through smugglers into the country to be sold for local yen currency to be used in the Communist faith.

WHAT DO ALL these new movements mean in an Asia which is groping for a new self-conscience? They mean this: that thousands of people want something to tie their lives to, something which will give them a pleasant emotional experience without the pain of personal sacrifice. They mean that Asia is responding to leadership which ties the individual lives of people together and gives them a new cause for living which is not identified with the world which is gone.

Fable For An Election Year

WESLEY D. OSBORNE

The air is filled with politics. Leap Year is always our most important election year. We elect a President and a Vice President, a House of Representatives, one-third of the Senate, and thousands of other state, county and municipal officeholders. (We Methodists elect our bishops in leap years, too, but the amount of politicking in these elections is negligible, I am told.)

And, as in every year, there will be elections this year of church trustees, deacons, treasurers, church school teachers and officers, and many other workers in individual congregations.

Often, at such times as these, I am reminded of an old fable from the ninth chapter of the Book of Judges. As simple as a child's bedtime story, it is spiced with ancient wisdom, as a fable should be.

It was recited by Jotham, one of the many sons of Gideon. Gideon left more than seventy sons, including Jotham, and one of them was Abimelech, son of a woman of Shechem. After Gideon died, Abimelech gathered some ruffians about him and slew his seventy brothers, all but Jotham, who escaped. Abimelech's henchmen, all Shechemites, and therefore kinsmen of his, made him their king. It was for their benefit that Jotham, before he fled, stood on Mount Gerizim and recounted the fable, probably an old one even in his day.

The trees, he said, set out to elect a king. Their nominating committee offered the honor to the olive tree.

"What," said the olive tree, "give "give up my fatness, for which men and gods honor me, and go begging to the trees?"

So they turned to the fig tree, and said, "Come and reign over us."

"What, give up my sweetness and good fruit to go begging to the trees?" answered the fig tree.

So the trees turned to the vine, but the vine said, "Give up my wine, which cheers men and gods, to go and reign over the trees? Excuse me."

Then at last the trees went to the thorn, or bramble, and said, I suppose in quiet desperation, "Do you come and reign over us."

The thorn said, "If you are in good faith asking me to be your king, come and take shelter in my shade, but if not, then let fire come out of the thorn, and consume the cedars of Lebanon."

When he finished recounting the fable, Jotham delivered its moral. "Now," said he, "if you have done rightly, seeing that my father Gideon fought for you and saved you from Midian, and you have today risen and slain his seventy sons on one stone, and taken for your king Abimelech, the son of my father's slave girl — if you have do rightly, I say, by my father and his family, then may y have joy in Abimelech, and he in you. But if not, m fire burst forth from him and consume all of you." saying, he made his getaway.

The antique story contains helpful precepts for us. L us mine some from it.

I

Jotham's point was that if you elect a cutthroat to ru you, you may expect to have your throats cut. He prove to be a prophet. Within three years, civil war betwee Abimelech and the people who had chosen him brok out in Shechem. Looked at from one perspective, Jotham moral is that *in choosing leadership, we shall very like get what we ask for.*

Remember Germany in the early thirties. The peop wanted a strong leader. They kne that they were getting a violent ma but his violence was directed onl against a minority. They chose cutthroat, and because of Adolf Hi ler German homes became havens c fear and German blood was griev ously shed.

Let us bear that in mind whe we vote for any candidate for offic If we choose corrupt officials shouldn't we expect corruption? I we select men who scorn the meas ures which have been taken to ban ish poverty, may we not look fo poverty? If we send mendaciou men to the Senate, will they not de ceive us? If we intend to vote fo men of war, we had better weigh carefully the possibility of preserv ing peace. If we choose leaders who have grand and ex travagant designs, should we not expect ever higher taxes? If we let ourselves be ruled by brambles, we may expect to be entangled in their thorns.

We have both right and duty to vote with our eyes open. It is alarming to see free citizens and great newspapers fasten themselves eagerly to candidates before they know them, it seems. We have a tradition that if a man wants a high office, he seeks to conceal his views on controversial issues. It is a tradition we shall reject when we are politically maturer. Should we permit any flummery of custom or precedent to interfere with our right to be as fully informed as possible before we vote? And if we *neglect* the duty to be informed, we may have to pay a high price for the consequences. A friend of mine was in Germany in 1942, when Hitler came into power, and he asked his dentist what he thought about the coming elections.

"Oh, politics," exclaimed the dentist. "I have nothing to do with politics."

"The happiness of the husband and the wife is the most important single factor in determining whether or not a home is Christian."

* * * *

"Your Home Can Be Christian," Donald M. Maynard, Abingdon Cokesbury, Nashville, Tenn.

II

THAM'S MORAL, seen in another perspective, is is: The leaders we elect will reflect to a great extent national character.

is true that we get what we ask for. The worse is that our government is representative of us. I heard Norman Thomas say to a large audience, n't complain that your government is not representa- It is. In fact, that is the worst thing you can say t it. It is wasteful and corrupt and foolish, and it is esentative of all of us."

confess that there are often times in our history when idea that our government is representative of me es me to be a more humble man. Not humble igh, probably, for I have to search and search to find y government the reflection of my humility. If it is that our government mirrors our national character, I believe it is, then we must do more than cast a ballot man we judge to be better than his opponent. We t be better citizens. We must lift up our own stand-

I do not want to see my government give privileges eturn for favors, I had better not seek privileges for elf. If I do not want war, I had better be willing to e the sacrifices of peace. If I want to see justice ticed, let me be more just in my own dealings.

ND IF I TRULY want a good government, I must accept with calm spirit the idea of managed compro-, for that is what good government is. When I ac- the democratic idea of managed compromise, I shall for my leader a man who can work with divided ies, for both our major parties are badly divided, and an independent Congress. I shall want a President is an upright man, but I shall respect his integrity n I differ with him, for I am not sure that I have lute integrity. Not if the government is representa- of me.

he men of Shechem, being lawless men themselves, e a lawless man to rule them. We want honorable, petent men in high places. Then let us strive to be e honorable and competent citizens. If our private es can be improved upon, we may find reason to take e pride in our public self.

III

gain, the fable of the trees reminds us that if we hope reserve our rights, we shall observe our duties. Rights duties belong together; they are two sides of one . To renounce a duty is to renounce a right. The s began their search for a king by asking the best s to lead them. It was only by default that the job at last to the dangerous bramble. None of the others ld leave off doing the things which brought them own. Dr. Moffatt's translation helpfully suggests that rs was not so much a problem of renunciation as of coming smugness. The olive tree says, "Do I lack rich oil, with which god and men are honored, that I ld go begging to the trees?" The implication is, hat honor could it possibly add to me to be the ruler he trees?"

The condescending attitude toward service is fatal to it. If we have a right to be served, we have a duty to serve. Not all positions carry honor. There can be but one President of the United States, one governor of a state, one director of a choir. There are countless jobs to be filled in our common life, many of which go begging because we, like the olive and fig trees and the vine, weigh their importance against the importances we already possess, and find they can add nothing to us. Then, if those places are filled by people whom we judge to be unworthy, haven't we only ourselves to blame? During the Republican convention, a man expressed to me his sentiments about the candidates, and then added, with marked contempt, "But the whole thing is a dirty mess, anyway; they're all crooked."

I was impressed when, two weeks later, another man made almost exactly the same remark during the Democratic convention! It is not true, of course; most men in public life are as upright as we are. Moreover, if we continue to disparage public offices and those who hold them, the honors of citizenship, which include the least duties in every precinct, will rapidly decline and we shall be the worse for it.

WE HAVE DUTIES to observe. One is the obligation to vote. Those who hope to preserve the right to vote should observe the duty to vote. It is a shame to our Republic when almost half the eligible voters fail to exercise the franchise. As President Truman recently said, other countries are giving us a better example than we are giving them. And we Americans have the older democratic tradition. Register early, and be sure you vote, though it brings you inconvenience and though you believe it will make no difference in the ultimate decision. It is your right; you may use it or lose it.

We have a duty to vote intelligently, not only when cating a ballot for the President, but when voting for candidates for any lesser offices. If you become depressed next November, as I often do at election time, by the wretchedness of the choices you have to make, remember that the future leaders are the men now running for minor offices. Remember, too, that presidents and governors are greatly limited by those who make the laws for them. Inform yourself about every candidate for whom you may vote, and vote for the men of good character, vision and courage, no matter to what party they belong.

And we have a duty to serve where we can serve. This applies in our church life as in public affairs. Dare I complain about the choir if I can sing and will not? Have I a right to criticize my church if I am unwilling to serve in it, and not always where I should like to, but where I am asked to?

THERE IS A SECT I have heard of, so small I have even forgotten its name, that has a custom I like to think about. When the minister of the church dies, the members choose one of their own number to succeed him, and he *must* serve. Now, that procedure has its drawbacks. It robs the church of a specially trained ministry. It makes the church a self-contained, local unit.

(Continued on Page 22)

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General Eisenhower On Disarmament

Dwight Eisenhower has told six representatives of church peace organizations that he has believed for the past twenty years that permanent peace cannot come without universal disarmament. The real problem, said the general, is to obtain satisfactory assurance that the Soviet Union will accept a workable United Nations plan for effective inspection.

Expressing his belief that the president and the government should lead in seeking peace, he said that we still would face the problem of the strength of this nation in relation to the weaker nations. "Even if there were no arms in the world today," he said, "we still would have so great potential productive capacity as to result in a certain amount of apprehension in our policies."

Surely the arms race cannot go on ad infinitum. Yet until Russia agrees to the oft-proposed arms inspection proposals of the United Nations, no real steps can be made in the direction of universal disarmament. But General Eisenhower's longer look in this question is the important thing, it seems to us, for churchmen to consider. Suppose we were living in a world which had been able to disarm itself. What then would be the power problem? Big corporations and big labor unions do not employ the use of armaments, yet they battle and the lives of countless thousands are affected by those battles. A battle is determined not so much by what guns and bombs are used in its execution, but by the existence of conf of ideologies. To take clubs away from two fight people does not mean that the cause for the battl removed. The battle ends only when the reasons the battle have been removed.

General Eisenhower told our Methodist Dr. Char Boss that he believed that fear and suspicion of power could be greatly lessened by increasing technical assistance programs throughout the wor Surely he could have added other similar suggestio but the technical assistance program is one of t major alternatives to war because it strikes at one war's major causes.

Governor Stevenson is still to be interviewed these six representatives of church peace organizatio but we are greatly encouraged by General Eisenho er's excellent reply to their questions. We like t fact that he has expressed a change of opinion on t matter of Universal Military Training and has no declared that he is opposed to this as a peacetime po icy. Best of all, however, is this realistic dealing the general's part with the subject of the motives an causes of war.

Taking The Offering From The Choir

In a most beautiful church recently we observed custom which, in our opinion, deserves editorial com ment. When the offering was received, two usher entered the divided chancel and passed their collec tion plates to the ministers and to the members of th choir! We have never seen this done and we hav not found anybody who has ever seen it done. W grew up in a parsonage home and observed ou preacher-father place his offering in the plate as h received it for dedication from the ushers each Sun day. We have tried to follow his example, despit the fact that it is sometimes awkward to chase an usher around from a pulpit platform or chancel to ge him to hold the plate for our mite.

The custom in the church we visited recently, how ever, meets something far more real than just making sure that everyone contributes to the local budget: it demonstrates a democracy and a common participa tion in worship. It says, in effect, everybody in this church is involved in this service of worship. The minister and choir are not given some isolated place in the service; they do what all of the people do. It removes the possibility of misunderstanding that be cause a minister is an employee of the church he ap pears to be under no obligation in the support of the church; it removes the possible criticism that the min

and choir occupy a lofty or priestly relationship worshipping congregation — they too worship they too participate when they do all of the things service that a congregation is asked to do.

e know perfectly well that in most of our church- ie minister and members of the choir do make ges to their church's budget and that they pay e pledges regularly; but there is a worthy symbol- about receiving those offerings from those who sit ie chancel at the same time and in the same man- as that used in collecting from the entire con- ation.

The Yankee Methodist

R GOLDEN DOME:

ne does keep humble in this job! Our spelling rs have been showing a bit too much of late, and e of our good friends have been finding interest- ways of calling them to our attention. With two ple putting a twenty-four page magazine "to bed" week, it is amazing to me that we don't have e. Do call them to our attention, however! The of an editor we know spells very much like his er and, rumor has it, one of his friends recently ed from a Sunday School paper he was writing. editor's son had developed a new spelling of the d "purpose," which turned out to be "purpus." nkly we think it is an improvement!) The friend ed that spelling in full assurance that since an or's son had spelled it that way, it was correct. v the problem has three parts: the editor, the edi- son, and the editor's son's friend! One never ws how far evil will travel. . . . Speaking of travels, you note the new Republican strategy in sending a "truth squad" to follow Mr. Truman around on whistle-stop campaign? Armed with a DC-3 sport plane, a research staff, and four vocal sena- they intend to "leapfrog ahead of and behind ident Truman's current tour." It sounds like fun, it had better be good! Some great philosopher said that truth is always interesting, but we have into a lot of truthful people who were awfully . . . . Speaking of people who deal with truth who not dull, however, we would cite with favor a ch which we heard the Rev. Gilbert Y. Taverner ver to the saints of these parts last week: he had ed in his young people and asked them what they ted the church to be like. As they sat on what he ed his "well-worn parsonage carpet," they told son Taverner that they wanted the church to be dern; that they wanted to be asked to do something other than wait on tables or help in the kitchen at the parish bean suppers; they wanted to know why ministers were either "too hot or too cold" about young people; they wanted to know why it was so hard to find enough adult counselors; and they wanted to know why official boards cut out funds for youth work first thing when the finances of the church began to slump? Parson Taverner held the attention of the saints while he told them what his youngsters told him to say — and the funny part of it was that while many people thought they had profound answers to all of the questions, hardly anybody knew how to go about explaining it to the young people — and there was little comfort to be found in the thought that "the young people have no business thinking about such things!" We would be glad, and so would the young people, if you have any solutions to offer through Z. H. Hope to hear from you. . . . esb

On How To Bring Up Children

Prior to parenthood, most of us had neat theories on how to bring up children. After parenthood, unless one developed some kind of a psychosis, books and lectures on the subject have been greeted by many of us with honest and even hostile skepticism. "Old maids telling us how to bring up our kids," is a familiar way of saying what we think.

But a new book* has been written! Donald M. Maynard is not an old maid, but a father of two honest-to-goodness sons. He did not write the book for university professors, but as an aid to parents who are desirous of making their homes happy. His own academic background is an aid, not a hindrance to this practical treatment. He starts out with helping the parents find themselves; then makes some good suggestions on how to understand why our youngsters act as they do; the rest of the book is devoted to general principles and their application to the growing child. It is not the kind of book a mother will put next to her cook book for quick reference in a moment cf crisis; but our guess is that it will find a place near the fire place where both fathers and mothers will use it as the basis for many good home "talky-talks" after the small fry have gone to bed, or when the sophisticated smart set have gone out for an evening's date. It is refreshing, to say the least to see such a book written by the father of two sons!

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*"Your Home Can Be Christian," by Donald M. Maynard, illustrated by Janet Smalley. Abingdon Cokesbury, Nashville, Tenn. Price, $2.00.

Should The Church Heal?

CHARLES M. McCONNELL

CHURCH SCHOOL LESSON FOR NOVEMBER 2.

SCRIPTURE: MATTHEW 8:5-16.

Occupational Diseases

In dealing with the healing function of the church, it is necessary to consider the kind of illness which comes within the province of Christianity. Occupational diseases have always harassed humanity. Naturally, what a person does very definitely affects one's health. Modern living takes a terrible toll of the worker. Aside from the dangerous features of industry, there are certain human relations which undermine the health and well-being of everyone. Workers carry their worries back home from office, factory and farm. The entire family suffers as a result.

In our lesson today, raising the question "Should the church heal?", we have to consider a certain centurion who came to Jesus saying, "Lord, my servant lieth at home sick of the palsy, grievously tormented." The servant probably had an occupational disease which might be called servitude. The very fact that the centurion mentioned that his servant was grievously tormented gives us the symptoms of the disease. If there is any doubt about it, we find further symptoms and causes in the verse attributed to the centurion: "For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it." The poor servant had probably developed jitters which had been defined "Nerves or an attack of nerves." One of the definitions of palsy is "inefficiency: apathy." The usual meaning of the word, however, is paralysis. The very description of the work of the servant by the centurion gives us the idea that he was a tough boss. "Do this, and he doeth it," are not words to reveal a happy relationship between the centurion and his servant. The church should influence human relations between workers and executives so that paralysis of either workers, executives, wives, children and the bystanders do not contract the common occupational disease of tension.

Indirect Healing

It is a very interesting thing to note that in healing the servant, Jesus never came in contact at all with him. He dealt with the cause of the disease, which was, no doubt, the centurion who was treating the servant in such a way that he rendered him, not only ineffective, but helpless. When the centurion said to Jesus, "Speak the word only and my servant shall be healed," he put himself into a healing relationship with Jesus, who quickly replied, "I have not found so great faith, no, not in Israel." Following through the description of the cure of the servant, we find Jesus saying to the centurion, "Go thy way; and as thou hast believed, so be it done unto thee."

Now comes the final touch in the description, for Matthew reports: "and his servant was healed in the self-same hour." This is a very remarkable incident, illustrating process of indirect healing. Jesus knew who was sick who was causing the illness. Today we call this nerv tension sickness, and it is undoubtedly, one of the m widespread diseases of national life. It amounts alm to an American tragedy.

Jesus can cure both the patient and the cause of nervous tension which lays so many people low w stomach ulcers, headaches, and a host of common m adies which afflict us. To the sufferer, Jesus comes w his total gospel of salvation. He does not come with bukes and harsh lectures on one's sins, but quietly gives his healing power and assurance that whatever ails can either be cured or endured. If the situation can be remedied, we are given strength to adjust ourselves our environment. Jesus did not give the servant of t centurion in our lesson text today a new job or remo him from the work of a good servant. He probal caused him to co-operate with the centurion in a joi program of creating better relations.

Direct Healing

After Jesus had healed the centurion and his servant an indirect method of treatment, he went to the house Peter and healed a woman sick with fever by touchi her hand. This was a direct method of healing by Jes and has been regarded as a miracle. In introducing h gospel, Jesus healed many sick people who came to hi for relief. This fact was reported by the writers of t gospel story, and no attempt was made by the writers eye witnesses to apologize or explain the healing pow of Jesus.

When we ask the question, "Should the church heal we get into some very tough questions and a mass of u belief and ridicule. This has gone so far that many do tors are saying that if the church refuses to do anythin about the healing of illness by faith, they will use th power of faith healing along with their other metho of treating patients. On the other hand, there are church es which have practiced the healing ministry with courag and effectiveness.

Whether the mother-in-law of Peter had an incurabl fever when Jesus touched her we do not know. Faith ha been too often the last resort of people afflicted with a incurable malady. When the physicians hold no hop many sick people will turn to some questionable quac for treatment or travel far to a sure cure doctor for help

The Christian Church does a mighty work of healin through hospitals equipped with the best that science ca provide and by physicians trained to perform what wa once thought impossible. God certainly works throug the minds of research workers and by using the skilfu hands of those surgeons who work with him.

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Churches Help In Industrial Relations

EDWARD E. BREWSTER

'HEN A CITY IS led to take a real look at its in- dustrial relations it is an event significant for that munity's experience of togetherness and for its future rial and spiritual progress. Last spring an urban area lew England comprising the twin cities of Lewiston Auburn, Maine, took a long step forward toward a r understanding of the problems and opportunities found in the area of industrial relations. It was the rch which took the initiative. Offering its own non- san offices, the Church provided the kind of broad, sive leadership so necessary for an impartial consider- of this problem.

this urban center, textiles are a leading industry. Like r cities in New England, the twin cities had been usly affected by the world recession in the textile in- ry. By early spring a labor-management dispute, in- ing the manufacturers' demand for a drastic wage had reached an impasse and, under contract regula- , had ben laid before an impartial arbitration board. cities faced a critical economic situation, with layoffs he textile and the shoe industry causing a peak of 3,000 unemployed. Under the impact of such a situa- the feeling was general that the area of industrial re- ns was of central importance to the welfare of the munity and that some effort was needed to increase community awareness of this fact and of its responsi- y in industrial relations.

OR MANY YEARS generally good relations have ob- tained between the textile workers represented by the ile Workers Union of America, CIO, and local textile agement. Despite this fact there was evidence of a l for the encouragement of greater concern for mutual are and social responsibility on the part of both the n and of management. Even greater was the need a wider understanding of industrial relations and an reness of community responsibility on the part of ens in the twin cities. The need for such an under- ding and awareness included also the people of the ying rural communities, many of whom have part or time jobs in industry and all of whom have an eco- ic stake in the prosperity and economic stability of n industry.

'hen it was proposed that an informal citizens group t to consider the sponsoring of an educational project e area of industrial relations, the invitation met with mmediate favorable response. The initial invitation lan the project was extended by the writer to a small ber of persons representative of the clergy, labor, man- nent and the general public. Two planning meetings held with persons from both C.I.O. and A.F. of L. ons, textile management, the Bates College faculty the local clergy being present. "This is just what we been looking for," commented the executive secretary e Lewiston Chamber of Commerce, when approached rding the project. The importance of broad and impartial sponsorship which the churches alone were able to provide through their clergy was emphasized by this business leader. Under such impartial leadership both union and management leaders were willing to sit down together to help plan and promote a community-wide educational project.

Fortunately, valuable assistance in planning the project was obtainable from the Boston Area Chaplain of Industrial Relations for The Methodist Church, the Rev. Emerson W. Smith, who met twice with the committee and participated in the program. It was agreed that as broad a basis of sponsorship as possible should be secured. Twenty-five persons widely representative of the community, including business and professional people, Catholic, Jewish and Protestant clergy, leaders of labor and management in both the textile and shoe industries and members of the Bates College faculty readily agreed to sponsor the project. Without exception there was general approval of the project and an expression of deep personal interest in the success of this community-wide effort toward a better understanding of industrial relations.

THE PROJECT WAS finally set up as a public seminar in industrial relations. The program was given in two parts. The first, an afternoon session beginning at 4:30, at the Dewitt Hotel, comprised an informal leadership workshop in industrial relations, and the second, an evening public meeting and open forum at the City Hall. The co-operation of the mayors of both cities was secured and the use of the City Hall auditorium was offered free of charge by the Lewiston City Government. The Governor of the State, the honorable Frederick G. Payne, a businessman and public leader of wide experience in industrial relations, graciously accepted the invitation to address the evening meeting. Helpful assistance in contacting various civic and fraternal organizations was given by the local Community Chest, while the T. W. U. A. office willingly donated their mimeographing service.

Geared to the broad aim of contributing to a wider community understanding of industrial relations, the afternoon program was designed to provide a period of informal discussion for interested leaders in business and civic life, the clergy, labor, management and the professions. Two panel discussions were held. The first on the "Ethical Foundations of Industrial Relations" presented the viewpoints of the three religious faiths. A Jewish Rabbi stressed the underlying unity of ethical principles in which the three faiths shared.

PRESENTING THE Protestant view, a Professor from Bates College pointed to the close tie between the Protestant ethic and the rise of capitalism and emphasized the need for a greater conciousness of social responsibility on the part of industrial leadership. The second panel centered upon a discussion of "Our Contribution to Industrial Relations," with panelists from

labor, business and the clergy. The importance of the human element in the relations between labor and management was stressed.

IN HIS ADDRESS highlighting the evening public forum, Governor Payne outlined practical steps to be taken for industrial development in the twin cities. He warned against an apathetic community attitude toward established industry and emphasized the need for a deep, concerted interest in the problems of industry and industrial relations. Following the Governor's address, a panel discussion on the subject of "The Community and Its Responsibility In Industrial Relations" was conducted, with Professor Quimby from Bates College as moderator and with a Universalist minister, the Area Director of the T.W.U.A. and a young local attorney participating. The union official called for "community understanding, participation and co-operation" in industrial relations and advocated "a program to make all segments of the community concious of the development and growth of industrial problems, not a sudden attack on a problem when it arises."

The spokesman for the clergy agreed that the community should know more about the labor-management picture and pointed out that "we must never lost sight of the basic integrity of people." Representing the general public, the young attorney urged that the citizens in any matter affecting industrial relations in the community to reserve their decision until all the facts are in. Participation by the audience in the forum period placed further emphasis upon the importance of human values in industrial relations. A working girl rose to contend a high opinion of Maine workers and declared, "It's ti the leaders in this community stopped selling their o workers short." The Rev. Emerson Smith urged the au ence to "put more meaning into what labor is," assert that labor "is not a commodity that you can buy and to the highest bidder, but a group of people with so and ethical problems."

THE GENERAL OPINION was expressed that t public seminar in industrial relations was most wo while in centering the interest of the community up this problem in a constructive manner, and in contrib ing to a wider community understanding and an awa ness of its responsibility. Good industrial relations w seen to be basic to the economic welfare and spirit morale of the community. The churches discovered t they had an essential and strategic role to play in this vi area of human relations: the role of an impartial bo concerned with the total welfare of every group and t broadest basis of unity, and promoting the spirit of go will, mutual respect and reconciliation among the p ticipating community groups. Unless the churches a aware of their strategic role in this most important ar of modern living, the community will suffer.

In this community, there is an evident need for contin ing effort by a permanent citizens committee in the ar of industrial relations. The challenge to the churches the community is clear to give leadership for a continui broad community-wide ethical approach to the proble and opportunities presented by a city's industrial relatio

What Do You Think?

HAROLD W. RUOPP

HENRY VAN DYKE once wrote a bit of verse that goes like this:

"Four things a man must learn to do,
If he would make his record true:
To think without confusion clearly,
To love his fellow-man sincerely;
To act from honest motive purely,
To trust in God and heaven securely."

"To think without confusion clearly." It was not by chance that Van Dyke put that first, for that is where it belongs.

If it be said that that isn't always easy, the obvious answer is, of course it isn't always easy. It may, at times, be extremely difficult. And the chief reason it is difficult is because in addition to our minds, we also have emotions and feelings and moods, and time and again those emotions and feelings and moods, instead of giving power to our minds, actually get in the way of our minds.

But since we have minds, we may reasonably assume that they are there for a purpose. One of the chief goals of a long and very painful evolutionary process has been the development of mind. That is one of the pearls of great price. And having minds, we may further assume that we are to use them. Not to use them in every situ tion we must face is to do a tremendous injustice, n only to ourselves, and our fellows, but to God and H Kingdom.

"Thou shalt love the Lord thy God . . . with all th mind." And that means think! It may occur to yo therefore, as it has occurred to me, that there is a prio question to "What do you think?" And that prior que tion is, "Do you think?"

IF WE ARE QUITE honest with ourselves, the answe must be, "Sometimes, yes — sometimes, no." Ho many times we are in the position of the woman who said "Sometimes I sit and think, but more often, I just sit."

There are a number of reasons why we do not thin more often than we do. I have already suggested one im portant reason. Our emotions, our feelings, our mood so easily dominate us, and when they do we cease t think, and begin to act like petulant children. How ofte we have found ourselves in a situation with one, or two or three other persons where the atmosphere was s charged with petty feelings, or destructive emotions, tha all calm thinking went out the window; it just evaporated That sometimes even happens in the family—and church

it there are other reasons why we do not think. etimes we do not take sufficient time — for it does time. We are so everlastingly busy. The average rican is so afflicted with the disease called "Ameri- is" — restless activity — that when suddenly he finds self alone, and quiet, he doesn't quite know what to with himself. Alone with himself — and he's unhappy.

OMETIMES TOO, the printed page becomes a sub- stitute for thinking. It is curious, though true, that tend to believe almost everything we see in print, cially when what we read confirms what we already ve. Black on white is an almost sacred combination many people. It's a great day in a person's life n he becomes mature enough to ask questions about t he reads in newspapers, in magazines, in books. A t day because he is on the road to emancipation!

ometimes too, rumor, or hearsay, or just plain ugly ip becomes a substitute for straight thinking. Why ou think what you think — if you think and when think? How often we must reply, "Well, they say." y say! But who are they? How many are they? they say it? If they did, what right do they have to r opinion? Whenever anyone says, "They say" — we had better watch out.

here is one other common substitute for straight think- — *prejudice*. Who was it who said that a great deal goes under the name of thinking turns out, upon nination, to be nothing more than a rearrangement of prejudices? A prejudice is love turned sour — cur- milk. Or a prejudice, I like to say, is an evil emo- with no head on it. A prejudice doesn't think, be- e it has no mind with which to think. Therefore, its rite device is to use labels.

O WE TALK ABOUT center, left of center, right of center; liberal, conservative, radical, reactionary; new er, fair dealer, raw dealer; fascist, socialist, capitalist. t ends the argument! If it doesn't, then "There re- ns one little word which I'm allowed to speak: So n you don't agree with me, I'll call you Bolshevik." o you think? Let us for the moment assume that we Then we must come back to our original question, at do you think? That "What" is tremendously im- ant!

very so often, someone says that it does not matter t a man thinks so long as he lives right. What non- e that is! What the person who says that does, is to a man right in two. He draws a line, and puts ghts and beliefs on one side of the line, and action living on the other. As though that could be done! he truth of the matter is that you cannot divide a per- up into this, and that, and something else. A human g is basically a unity — and fundamental in that unity hought. Not action, but thought! Every action is y a thought that has become externalized; it is a ght with hands and feet. The thought comes first — the deed. How much the writers of Scripture recog- ed that fact!

he Gospel of John begins with the majestic words: the beginning was the word." Let me remind you that "word" comes from the Greek word *logos*: and *logos* also means "thought," "idea." In the beginning was the thought! And out of the thought, out of the idea, came the creation of God. The thought first, then the deed!

Jesus recognized that fact. Therefore, he always saw back of the outward act to the inward thought, the inward attitude — and the inward possibility. He didn't just see Peter and Andrew in the act of mending nets; he saw what was inside them. He didn't just see Matthew, the hated publican, in the act of gathering taxes; he saw what was inside Matthew. He didn't just see a little man by the name of Zaccheus, climbing up a sycamore tree; he saw something deep and fine inside him. And in the same way, he saw straight through the deeds and actions of the Scribes and Pharisees to the attitudes of intolerance and hate on the inside, and said, "Woe unto you, scribes and hypocrites."

THE THOUGHT FIRST — then the deed. "You have heard that it was said, (Jesus is speaking): "You shall not commit adultery. But I say to you, everyone who looks upon a woman lustfully has already committed adultery with her in his heart."

It doesn't matter what a man thinks so long as he lives right? It matters everything what we think — what we believe! For the beliefs we hold sooner or later flow into action — and become habit. Habit is thought that has jelled.

If a person really thinks that God does not exist — that He is merely a delusion conjured up by the will to believe — then that man will live as though there is no God.

If a person really believes that Jesus is nothing more than a myth, or at best a deluded dreamer who was always blinded by stardust, then the life and teaching and spirit of Jesus will have little or no power in his life.

If a person flatly disbelieves in the immortality of the soul, but believes rather that this life is only a flicker of a candle between two eternities of darkness, then he will live as though this life is all there is to it.

If a person believes that there is no such thing as right or wrong — no black or white, but only a dull grey — his whole ethical conduct will finally be conditioned by that belief. But if he believes in the rightness of this and the wrongness of that — that what ought to be is right and what is right ought to be — that, too, will make a difference to living, all the difference in the world.

IF A MAN HAS no passionate belief in the possibility of a world of peace and order, as far as that man is concerned, there will never be a peaceful world. But if, on the other hand, he profoundly believes in that kind of a world — he will set his hand to the plough and do all within his power to help bring it to pass, even though he knows it may not come to pass within his lifetime. He knows that "the darkness of the entire world cannot put out the light of a single tiny candle."

Do you think? When you have answered that question, then answer, "What do you think?" For what you think will in the long run either make you or break you, create a world or destroy it. That is why Jesus said; "Thou shalt love the Lord thy God with all thy mind."

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Books Reviewed

"THE FAITH ONCE DELIVERED"

By Clarence E. Macartney. Abingdon Cokesbury, N. Y. Price, $2.50.

Here are fifteen doctrinal sermons by the militant fundamentalist of the First Presbyterian Church, Pittsburgh. They are intended to expound the chief doctrines of the "faith once delivered unto the saints," with which every minister has been entrusted. Perhaps the most important Christian doctrines failing to receive specific treatment are those of the nature of scriptural revelation and the incarnation.

On the whole these discussions are rather prosaic. They lack the imaginative and descriptive and illustrative power of Macartney at his best. They are rational defenses for certain theological propositions, rather than persuasive presentations of the truths which those propositions were formulated to express, and as such seem rather remote from life.

More to be deplored than dullness, however, in unorthodoxy. So far as I know none of the great Church councils or creeds has ever implied that "the two pillars of evidence upon which Christianity stands are, first of all, the miracles, and second, the prophecies." — **Reviewed by Raymond E. Balcomb.**

"LUTHER NOW"

By Hanns Lilje. Translation by Carl J. Schindler. Muhlenberg Press, Phila. Price, $2.25.

Bishop Lilje is probably best known in this country as the author of the autobiographical "The Valley of the Shadow" (describing imprisonment by the Nazis) and as a continental voice for ecumenicity. That he is no mean scholar is demonstrated by these interpretive essays in historical theology.

Seeing in Luther one of "the instruments of a divine purpose that unfolds itself in the historical process," he strives to make Luther's insights applicable to our times. Luther's real problem was that "he had to know whether he could stand before God at all." "A new epoch in history began because of one man's struggle for God." As long as we moderns do not see that as the core of our own problem, so long will we be in chaos and despair. "The faith of the Reformation touches directly upon the gravest needs of our own day. . . . We must experience the faith in our particular situation, as the Reformers experienced it in theirs."

Most Americans will not agree with his estimate of the great Reformer's theory of the State (the "divine character of government was stated by Luther . . . with such vigor and emphasis that one must concur with his own judgment"), but it should be helpful to us as we try to understand why the American point of view is not always enthusiastically shared by other nations, and so help us to make our way through the confusing and complex issues which beset us.

This is an immensely rewarding book. — **Reviewed by Raymond E. Balcomb.**

"HOW TO HELP AN ALCOHOLIC"

By Clifford J. Earle. The Westminster Press, Phila.

"Alcoholics can be helped. Let that word sink into the consciousness of everyone who is anxious about the uncontrolled drinking of a friend or relative. There is much that authorities still need to know about alcoholism, but they know enough to offer real help. Here is a layman's outline of some of the remedies now available." That is the thesis, in his own words, of this admirable little book.

This excellent manual should be on every minister's reference shelf and in the hands of every family with an alcoholic problem. The review copy was sent to ZIONS HERALD by the New England Conference Board of Temperance, with the price not noted. I would judge that it would be around $1.50, or so. — **Reviewed by Raymond E. Balcomb.**

"FRIENDS FOR 300 YEARS"

By Howard Brinton. Harper and Brothers, N. Y., 1952. Price, $2.00.

The subtitle of this book is, "The history and beliefs of the Society of Friends since George Fox started the Quaker Movement." Through long experience as a Friend, the author is excellently qualified for his work. He is director of Pendle Hill, a graduate school for religious and social study. He has held professorships at Guilford, Earlham and Mills colleges and is well-known as a lecturer and author.

"A Quaker was defined as one who 'professes the truth.' This book is an effort to state how much of original Quakerism still lives, how much is dead and to what extent Quakerism today can be called truth." The main theme of the book is the uniting power of the divine spirit to integrate a group of people as well as to produce unity in an individual. Quakerism is a method, like science based on experience, but directed to the inner life which responds to moral claims and to religious insights. Quakerism is group mysticism grounded in Christian concepts. The author undertakes to illustrate and explain the development of the Friends, both by numerous brief quotations mainly from Quaker writers of the 17th and 18th centuries, and by his own quietly vibrant explanations and insights into the faith he espouses. The writing moves competently, clearly and with "convincement." The reader finds spiritual uplift and quickening inner life as he moves across the span of three centuries of Quaker history.

The eight chapters are primarily topical with historical illustrations and with discussions of religious life

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the present. The themes discussed ter about waiting on the Lord, light within, worship, vocal min-y, reaching decisions, the meeting mmunity, the meeting and the rld, the four periods of Quaker tory and finally Quaker thought l the present. An appendix lists Philadelphia Queries of 1946. ese are the annual questions ich constitute the searching self-mination of Friends in the light their ideals. At the close of the ok, the abundant footnotes for h chapter and a careful index pro-e opportunity for further study.

This book can be warmly recom-nded. It provides the authentic el" of the Friends, as this reviewer ew it in childhood and youth. Its torical citations are clear windows o the group life of Quakers whose al influence for good is far greater n their numbers would indicate. occasional candid opinions on out-rn aspects of Quakerism are more n balanced by an unerring selec-n of those religious elements which ve a continued inspiration and use-ness for today. It points with phasis to the inevitable choice pre-ted between an outer totalitarian ntrol of man by man or a religion sed on the inner uniting power of Holy Spirit. — **Reviewed by vight M. Beck.**

HE SPIRIT OF . FRANCOIS DE SALES"

By Jean Pierre Camus. Edited and nslated by C. F. Kelley. Harper d Brothers, N. Y., 1952. Price, $3.50.

Francis de Sales (1567-1622), can-ized as a saint (1665), Bishop of neva, Doctor of the church, model lovable sanctity, patron of Roman tholic writers, deserves to be own and read among Protestants two outstanding works: "Treatise the Love of God" and "Introduc-n to the Devout Life."

Jean Pierre Camus, younger bish-, ardent admirer and companion de Sales for many years, served de les as a kind of Boswell to John-n. In 1639-41, Camus published French, six volumes of reports and terpretation entitled "The Spirit of Francois de Sales." It was abridged one volume in 1725. This present ridgement and new translation by F. Kelley aims to preserve the arm and the main ideas of the iginal work. Mr. Kelley presents capable introduction and a lively adable translation which portrays well the attractive spiritual qualities of both St. Francois and of Camus.

There are 23 chapters under headings like the love of God, devotion, prayer, grace, gentleness, humility, patience, temptation, poverty, chastity and obedience. Camus usually relates some conversation with de Sales or reports his discussion of the ideals of the faith. Each chapter has various numbered sub-heads which, though related to a general topic, stand as complete units or anecdotes. There are outstanding incidents when de Sales counseled his hearers in saintliness and carried forward his arduous duties as bishop in the correction of evils and in the promotion of Christianity. While de Sales recognized the value of the monastic life, his great concern was to foster the devout spirit among all his people who lived "in the world."

The numerous anecdotes constitute a good homiletic mine. De Sales once told Camus he should really be pleased when few people gathered as a congregation. Startled, Camus questioned, "But is it more trouble to preach to a large congregation than to a small one?" "As a result of thirty years' experience," he replied, "I have discovered that the result of my talk to small gatherings was greater than to large ones."

The genial spirit of de Sales appeared when he was unkindly criticized because women surrounded him continuously. Humbly he remarked it was similar with our Lord while the Pharisees gossiped about it. But the critic continued, "I certainly don't see why they gather around you so much, for it seems to me that you say very little to them." "Is it little to let them talk as much as they will to me?" asked Francois, . . . "Don't they talk enough for us both? I really think they come to me because I am a good listener. . . ." — **Reviewed by Dwight M. Beck.**

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"GOD'S WORD IN MAN'S LANGUAGE"

By Eugene A. Nida. Harper & Bros., Price, $2.50.

This is a brief account of some of the problems, joys, defeats, and triumphs which the translation and distribution of the Bible has involved. It abounds in humorous, helpful, and homiletical insights into the meaning of many passages, as well as giving brief biographical sketches of missionaries, translators, and colporteurs, ancient and modern. The Bible has already been translated, in whole or in part, into 1,034 languages; yet there are still a thousand or so to go.

Illustrative of the perils that lurk for the translator is the Central African dialect, in which one missionary was telling people to "go sit on a stick," when he thought he was urging them to "enter the kingdom of heaven!" Idiomatic usages contribute both to humor and to insight. John 14:1, in Uduk, says, "Do not shiver in your livers; you believe in God, believe also in me." John 3:16 in one Central American dialect ought to help every Christian to a richer understanding: "God so hurt in his heart, that he gave his only Son. . . ." And there is a world of fresh air in the Alaskan Eskimo rendering of 2 Cor. 5:19: "God was in Christ making friends again with the world."

Many will find this book particularly helpful in preparation for the observances surrounding the publishing of the Old Testament in the "Revised Standard Version" this September. Its usefulness is enhanced by three excellent indices. — **Reviewed by Raymond E. Balcomb.**

RELIEF PACKAGES TO KOREA

Advice comes from the Rev. Charles A. Sauer, Methodist missionary in Korea, that under no circumstance are relief packages to be shipped to missionaries in that country through the Army Post Office. Such mailing is forbidden by U. S. Army regulations.

However, relief packages may be sent to missionaries in Pusan, Taejon, and Seoul by International Post. In addition, the Army has released space so that certain freight shipments can be sent to missionaries.

For the street address (not APO address) of any Methodist missionary in Korea to whom or through whom you wish to send relief packages, via International Post, and for description of material desired, write to E. T. T. Brumbaugh, Board of Missions, 150 Fifth Avenue, New York 11, N.Y.

National Council Family

NEW YORK — The "family" of the National Council of the Churches of Christ in the U.S.A. — 29 constituent communions — embraces 33,691,852 church members, 143,098 churches and 122,769 pastors having charges.

The latest official statistics for the National Council of Churches are compiled by the National Council's Department of Research and Survey, for the Year Book of American Churches, which was published Sept. 15th.

Numerically, the National Council of Churches is the largest religious organization in the United States. A detailed table of statistics for the constituent communions of the National Council follows:

	Number of Churches	Inclusive Membership	Pastors Having Charges
African Methodist Episcopal	5,878	1,166,301	5,878
African Methodist Episcopal Zion	3,090	728,150	3,440
American Baptist Convention	6,706	1,554,304	5,500
Augustana Evangelical Lutheran	1,121	465,062	763
Church of the Brethren	1,030	186,358	818
Colored Methodist Episcopal	2,469	392,167	1,820
Congregational Christian	5,620	1,241,477	3,280
Czech-Moravian Brethren	32	4,090	6
Danish Evangelical Lutheran	82	19,899	63
Evangelical and Reformed	2,746	735,941	1,780
Evangelical United Brethren	4,457	720,544	3,128
Friends-Five Years Meeting	490	68,612	279
Friends of Philadelphia and Vicinity	46	5,743	none
International Convention of Disciples of Christ	7,835	1,792,985	3,692
Methodist	39,961	9,065,727	21,979
Moravian	149	43,856	122
National Baptist Convention of America	10,851	2,645,789	27,237
National Baptist Convention U.S.A., Inc.	25,350	4,467,779	25,350
Presbyterian U.S.	3,665	702,266	1,872
Presbyterian U.S.A.	8,317	2,364,112	5,343
Protestant Episcopal	7,116	2,417,464	6,473
Reformed in America	767	187,256	278
Romanian Orthodox of America	47	50,000	
Russian Orthodox of America	399	400,000	
Seventh Day Baptist	60	6,187	45
Syrian Antiochian Orthodox	77	75,000	77
Ukranian Orthodox of America	47	40,250	34
United Lutheran	3,860	1,925,506	2,918
United Presbyterian	830	219,027	594
Total	143,098	33,691,852	122,769

PLAN RELIGION-LABOR-MANAGEMENT CONFERENCE

SAN FRANCISCO — A conference on religion, labor and management will be held Nov. 9th under the sponsorship of the Commission on the Church and Economic Order of the Northern California-Western Nevada Council of Churches.

Each of the 24 denominations affiliated with the Council has been asked to appoint a conference delegation of from 10 to 20 clergymen and laymen, the latter chosen from persons directly involved in labor or management. Major discussions will concern the application of Christian principles to the solution of concrete problems arising from relations between labor and industry.

Dr. Cameron P. Hall of New York, executive director of the National Council of Churches' Department of the Church and Economic Life, will speak on "Christian Principles for Industry Today." Other speakers will be Alexander Heron of San Francisco and John Sherman of Tacoma, Wash.

Chairman of the conference will be the Rev. Andrew Juvinall, pastor of the San Bruno (Cal.) Methodist church and chairman of the California-Nevada Council's Commission on the Church and Economic Order.

Temperance Seminar

A Boston Area temperance seminar, in connection with the Advance program of The Methodist Church, was held at the Central Methodist Church of Lawrence, Mass., on Monday, September 22nd. The seminar, one of many to be held throughout the country as a part of the new quadrennial program, was conducted for selected leaders from each of the four conferences in the Boston area. Over forty persons were in attendance. Highlighting the seminar, which opened at 10 o'clock in the morning and closed at 4 o'clock in the afternoon, were several addresses and two panels.

Dr. Caradine R. Hooton, executive secretary of the General Board of Temperance, discussed General Conference temperance legislation and a new seven point program to be promoted by The Methodist Church. Bishop John Wesley Lord of the Boston Area presented the Christian bases for abstinence. Mrs. Howard W. Selby, prominent lay woman of

New England Conference, sug-
ed several positive alternatives to
al drinking. She advocated the
of committment cards, the glam-
izing of fruit juices, and the ad-
ising of parties without liquor.
Rev. Ernest R. Case of Waltham
ke on the content of a temperance
non. He indicated general rules
be followed in selecting material,
well as sources for acceptable ma-
al.

The morning panel, chaired by the
. Oscar M. Polhemus of Grace
urch, Haverhill, dealt with the
ject, "Temperance Educational
cedures." The Rev. George Gu-
nst of the Cochituate, Mass. Com-
nity Methodist Church, presented
rch school temperance techniques;
Raymond McCarthy, executive
ector of the Yale Clinic, revealed
at is being done in the public
ools along the line of temperance
ication; and Mrs. Chauncey D.
ntworth of Augusta, Maine pre-
ted the case for a vigorous and im-
ved Woman's Society of Christian
vice temperance emphasis.

The afternoon panel, chaired by
Rev. Franklin P. Frye of Man-
ster, New Hampshire gave well-
nded consideration to the subject,
ction Strategies." Participating in
panel were the Rev. Burton G.
bbins of Amesbury who revealed
w a local church temperance com-
ttee might do efficient work; the
v. Willis P. Miller of Beverly,
ss. who discussed procedures for
king a committment day program
ective; the Rev. Charles X. Hutch-
on, Jr. and the Rev. Robert F.
ippee of the New England South-
n Conference, who spoke of spon-
ing special church related temper-
ce projects. Mr. Don U. Bridge,
naging editor of the "Democrat,"
Rochester, New York newspaper of
Gannett chain, closed the panel
giving a detailed and stimulating
esentation of how temperance
ces ought to operate to secure re-
ts through mass media.

Mr. Otis Hoyt of the New Hamp-
re Conference was general chair-
n in charge of seminar arrange-
nts. Mrs. Lemuel Firth of the
w England Conference Board of
mperance was secretary for the
minar planning committee. The
v. Robert E. Drew of the First
ethodist Church of Methuen led
e seminar in devotions. The host
stor, the Rev. William S. Holliday,
k care of local arrangements. The
men of the Central Methodist
urch prepared the noon meal.

ZIONS HERALD 125 YEARS AGO

October 10, 1827

Foreign. — It was mentioned that the news of Mr. Canning was received at the Spanish Court with evident marks of pleasure — that the Holy Apostolic Cause had one great enemy less.

....

An American traveller of literary attainments, who recently visited Sir Walter Scott, expressed his surprise at the facility with which he wrote. "Your surprise," said the modest Baronet in reply, "will be lessened, when you reflect on what it is I do write."

....

Mr. Conway, a tragedian of eminence, has left the profession of the Theatre, and is about to dedicate himself to the Ministry of Reconciliation. If this is the case, and he shines as bright in the pulpit as he did upon the stage, he will be an acquisition of no ordinary value. His countenance is at once bold, but prepossessing — his voice strong but well disciplined — and his person tall and commanding. Superadded to these advantages are virtues which are said to be incorruptible.

....

Calamities. — The papers of the day announce three calamities: — The existence of swarms of Locusts in Poland and Prussia, — the Plague in Smyrna, where a thousand deaths occur daily, and an Earthquake which has destroyed Toket in Asia Minor. Added to these the pest of Small Pox prevails in London.

You're Only Young Once

HOOVER RUPERT

How many times have you heard someone say, "What's in a name?" Probably you have had occasion to repeat the old adage yourself. A couple of years ago, the magazine "Business Week" carried a story which told of the actual purchase of a name worth more than a million dollars. The name so highly priced was "Sunkist," a name which you may have seen stamped on oranges.

According to the magazine story, orange growers in California have been using the name for a good many years. But in addition to being used on oranges, other growers were also using the name "Sunkist" for raisins, prunes, and other dried fruits. The orange growers decided they would like to have exclusive use of the name so that whenever people saw or heard the name "Sunkist" they would know it meant only one thing — oranges of a very high quality. They made some very elaborate plans for an advertising campaign which would establish the name in this way. They planned to start this campaign as soon as they had purchased the exclusive rights to the name.

They discovered how very valuable the name was when they began to dicker with raisin and prune growers for this exclusive right. The bargaining continued for some time. Finally, the orange growers paid $1,250,000 for the "Sunkist" trademark. According to one computation, that's 109 miles of one dollar bills. A lot of money, just for a name. But who would question that it was worth the price?

Reading this story again recently sent my mind back to the Old Testament to recall one of the Proverbs. You thought of it too, didn't you? "A good name is rather to be chosen than great riches." How many of us have heard that quoted by our parents when we have fallen short of family expectations; It is a challenge when we are given "a good name" as our heritage.

We need to realize that a name that is widely recognized as a symbol of integrity, for example, is far more to be desired than all the wealth dishonesty could buy or secure. All the money in the world cannot buy a good name. Rather, the way a person lives, makes the difference.

Back in the days of the early church, the followers of Jesus were known by various names. The scripture records that they were first known as Christians in the city of Antioch. A name of derision at first, it later became the badge of honor by which all men knew that here was an individual who sought to live by the life of the spirit of Christ. Here is a name dearly bought. It is not to be treated lightly or casually. It is to be worn only by those who seek to match their lives against the highest standard ever produced for living.

TWO COLOMBIA PROTESTANT CHURCHES BOMBED

NEW YORK — Two Protestant churches at Palmira in Colombia's western province of Valle del Calca were bombed on the night of Tuesday, Sept. 16th, according to a report received from the Evangelical Confederation of Colombia.

The bombed structures were identified as the Evangelical and Adventist churches of Palmira. The latter, a solid concrete building, was said to have sustained only broken windows but a large hole was torn in the front wall of the Evangelical church and bricks and mortar were scattered through its auditorium.

No one was injured, the report said, although some 40 teachers from Evangelical schools of the countryside were asleep in buildings near the Evangelical church at the time of the explosions. They were gathered at Palmira for a pedagogical seminar.

The Evangelical church is the center of a Gospel Missionary Union community that includes — in the same block — a Bible Institute, a 30-bed clinic and three missionary residences. Recovered fragments from the bombs were said to have indicated that both were "home-made."

"No one saw the person or persons responsible for the explosions," the Evangelical report said, "although a night watchman, who was nearby, said that he had seen a man running through the streets about five minutes before they went off."

BRAZIL, OUR FRIEND, DECLARES B. U. PROFESSOR

Anti-American propaganda, most likely Communist inspired, is flourishing in many parts of Latin America, but Brazil, large, powerful and fast-growing southern neighbor to the United States, has a genuine feeling of friendship for this country, according to Boston University's professor Maurice Halperin, who has just returned from a two month's visit to Brazil as the official guest of the Brazilian Government.

"The deepest impression I bring back with me is the genuine feeling of friendship for the United States by the people of Brazil, from the foreign minister on down to the humblest mule skinner," he stated on his return to Boston University. Director of the University's Latin American Regional Studies Program, Professor Halperin delivered a series of lectures at the University of Sao Paulo and at the Brazil-United States Cultural Institute in Rio de Janeiro. In Rio de Janeiro he was received by Joao Neves da Fontoura, minister of foreign relations, at the Itamarati Palace.

"I saw Communist slogans on the walls of some of the big cities, but the people seem to be unaffected by it," he said, adding, "I believe that Brazil, our traditional ally in South America, now more than ever is the cornerstone in the security structure of South America. I don't think we have to worry too much about Argentina as long as Brazil remains strong and friendly."

On the trip Professor Halperin gathered fresh data for the Latin American program at Boston University, at the same time promoting Brazilian-American cultural relations. His busy schedule included several weeks in the Amazon Basin, and a visit to the great mining state of Minas Gerais, where he was a guest of Governor Juscelino Kubitschek.

OPPOSE ROTC UNITS IN METHODIST COLLEGES

OCEAN CITY, N. J. — A report opposing the introduction of Reserve Officers Training Corps units into Methodist-supported colleges was adopted at the meeting of the New Jersey Methodist Conference.

Objection to R.O.T.C. units was on the grounds that they would be "an infringement of the principle of Church-State separation" and tend to give the military too much importance on the campus.

Opponents of the report said that the U.S. is committed to a large armed force and, in view of this fact, it should be helped to obtain military officers with a spiritual background. They also argued that it was "unfair to deprive young Methodist men of the opportunity to win positions of leadership in the armed forces through R. O. T. C. training."

Reaffirmation of the Conference's opposition to Universal Military Training also was embodied in the report. "We reject the belief current in some quarters that a large military establishment is necessary for economic prosperity and full employment," it said.

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CHILDREN'S WORKERS' INSTITUTE

Representatives from 93 differe churches from the New England Co ference attended the Childre Worker's Institute at Rolling Ridg September 19-20, 1952. There we 59 from the Lynn District, 6 fro the Worcester District and 27 fro the Boston District.

The highlight of the Institute w the work done by Miss Rosema Roorbach of Nashville, Tennessee, i the laboratory school she conducte for kindergarten teachers. In th school, children of the local commu ity came in for an hour, and wer taught by Miss Roorbach. Followin the demonstration teaching, those a tending her class were given about hours of further training in class held for them.

Through the Institute, several spe cific goals were attained: 1. new in sights in the whole study of teaching 2. pupil participation: bringing re ligion to the daily life of the child and developing religious experienc through the use of teaching materi als, pictures, toys, and play.

Miss Doris Bridgham of Melrose Mass. presented the use of visual aid with children. The presentation wa practical, as well as the materials used being helpful in building a visua aids curriculum.

COMMUNISTS MAY FREE F. O. STOCKWELL

Information reaching the Board of Missions, Methodist Church, from Hongkong, China, and a special dispatch from there to the "New York Times," indicate that Methodist missionary, the Rev. F. Olin Stockwell, who has been a prisoner of the communists for twenty-two months, is about to be released and deported to the United States.

A notice published by the Public Security Bureau in Chungking announced the imprisoned missionary had been sentenced to deportation from China. The notice said Mr. Stockwell was scheduled to be deported under police escort in the near future.

Mr. Stockwell who has been a missionary in China twenty-three years, was arrested Nov. 26th, 1950. Mr. Stockwell's wife, who has been in Hongkong for the last year, endeavoring to work for her husband's freedom, was enroute to the United States when word of his expected deportation was announced.

RVED MISSIONS 35 YEARS

Thirty-five year service pins were rded by the Board of Missions, hodist Church, to two employees he New York office and one from Philadelphia office at the annual ner of the employees association ntly. The dinner was held at St. cks Methodist Church, 49 Edgebe Ave., New York City. Miss V. Clouden and C. D. Harris, v York, and Mrs. Lora K. Alesdroni, Philadelphia, received the rds for 35 years of service. In adon Mrs. Robert Stewart of New k received the award for 25 years service.

The presentation was made on beof the Board by Miss Margaret ingsley, an executive secretary of Woman's Division of Christian vice.

NOR BISHOP RAINES

NEW YORK — Bishop Richard C. nes of Indianapolis was honored e with Masonry's top tribute at session of the Supreme Council degree Ancient, Accepted Scottish e, Northern Masonic Jurisdiction. n an address that Bishop Raines invited to give in connection h the 33 degree rites, he shared eriences of his recent round the rld mission, stressing particularly tension points between the free l the communist world.

tating that America had lost much the "reservoir of goodwill" it once sessed in many parts of the world, Bishop attributed this change to vacillating foreign policy," among er causes. He cited the writing pacifism into the German peace lement, now changed to advocacy rearmament; opposition, then the cking of Franco; the upholding of onialism. "The foreign policy has n based upon what the enemy did, l not upon what Americans beve."

Bishop Raines declared post-war atment of the Japanese "a modern racle." "They expected reprisals, miliation and exploitation. That what they would have done, and l do." Instead the leadership of vernment was given to the people, orers were freed, the status of men was lifted, land reforms were de, and the conditions which make communism were undercut.

Koreans, after receiving proper ining and equipment, showed h courage, Bishop Raines was told American officers. The continuce of worship and education during dangers and hardships, he stated, showed a national stamina he had never seen equalled.

Bishop Raines, who is the new president of the Division of Foreign Missions, found it necessary to ask the Koreans what they most needed. He was told "streptomycin and other Medicines." Friends who have heard him speak have given him more than $15,000 which has been used through the Foreign Division and MCOR to give health aid in Korea.

BISHOP NEWELL TOURS AREA

Bishop Frederick Buckley Newell is in the midst of a carefully planned visitation of the four conferences of the New York Area to which he was assigned last June. His tour of districts, on which Mrs. Newell is accompanying him, has included ordinations, ground breaking, dedications, receptions, sub-district and district conferences and anniversaries. The bishop's schedule throughout the remainder of the year calls for him to preach two or three times each Sunday and five nights a week.

KOREAN METHODISTS WARN

SEOUL, Korea — The Korean Methodist Church has warned South Koreans that a growing lack of political morale might result in "psychological collapse" of their war-weary country. A statement issued here sharply criticized public apathy and the "occasional abuse of power by the government."

"South Korea today is confronted with another crisis — psychological collapse," the Church leaders said. "It stems from deterioration in responsibility on the part of the administration and, worse, the public's willingness to take this situation for granted."

The churchmen added that "at no time in Korean history has want of political morale been felt as acutely as today. Shameful acts have been committed by a number of public servants and, yet, not many of them have been held responsible."

Power is justified only as a medium to carry out good policies, the statement said. "Korean politicians, however, are engrossed in seizing power, whereas not many concrete and democratic policies have been presented or carried out," it said. The Methodists said that exercise of power without wise policies would "lead to disaster. We hope," they added, "that political leaders will pay greater attention to policies than to mere propaganda."

DR. CASE AT DE PAUW

GREENCASTLE, IND. — Church Day during De Pauw University's Inaugural Convocation will be observed on the campus Friday, Oct. 17th, with Dr. Harold Case, president of Boston University, as featured speaker. Dr. Case will address an interdenominational church dinner in Gobin Memorial Church at 6:30 p. m., when De Pauw citations will be presented to outstanding Methodists.

The entire day is being built around the theme, "The Christian College — Your Silent Partner in the Church." The convocation, Oct. 14-18, will celebrate the Oct. 18th inauguration of President Russell J. Humbert. Other events on Church Day include a chapel service at 10 a. m. and a student forum at 4 p. m., with Dr. Case taking part in the afternoon meeting.

Dr. Case became Boston University's fifth president in 1951. Previously pastor of Methodist churches in Glencoe, Ill., Topeka, Kan., Scranton, Pa., and Pasadena, Calif., he continued a tradition of Methodist leadership for the 113-year-old school.

POLING BACKS MC CARTHY

MILWAUKEE, Wis. — Dr. Daniel A. Poling of Philadelphia, president of the World's Christian Endeavor Union and editor of the "Christian Herald," said that Republican Sen. Joseph R. McCarthy of Wisconsin is "a symbol of dynamic defense" of America.

An audience of 300 who heard the noted Baptist clergyman and author included a number of churchmen and members of the faculty of Marquette University.

Dr. Poling, who also is chairman of the All-American Conference to Combat Communism, said that Senator McCarthy's primary election victory Sept. 9th unleashed "a hurricane that swept the state and now is sweeping the country." The senator gained prominence through his repeated charges that government agencies are riddled with Communists and their supporters.

The clergyman declared that those who fail to concern themselves with the motives and actions of communists and their sympathizers are guilty of "a disservice to the freedom and security" of the United States.

PERSONS

"A Printer's Devil in the Pulpit" will be the topic of the sermon by the Rev. Francis Wilson, pastor of Epworth Methodist Church, Worcester, Mass., on the occasion of his tenth anniversary in the Christian ministry on Sunday, October 12th. Mr. Wilson, who has served as occasional editor of ZIONS HERALD, will relate his transition from newspaper editor to preacher. He was first licensed to preach on August 24th, 1942, and began his first pastorate on Oct. 11th. 1942, at McAlpin, West Virginia. The service will also mark his second anniversary at Epworth Church.

The Rev. Herbert F. Quimby, retired Methodist minister of the New Hampshire Conference, has been admitted as a patient at the New England Deaconess Hospital. Mr. Quimby's home is at 44 Peter Parley Road, Jamaica Plain, Mass.

Miss Cleta Baker, a candidate for the degree of Master of Religious Education in the Boston University School of Theology, is the new educational assistant and youth director for the Asbury Methodist Church, Warwick, R. I. Miss Baker for the past two years served as director of Christian education in the First Methodist Church, Mount Pleasant, Iowa, and as a counselor for the Methodist Youth Caravan for two summers. She started her duties the Sunday of September 28th.

Dr. Lynn Harold Hough, one time dean of Drew Theological Seminary, was the speaker at a luncheon at Broadway Tabernacle September 30th, closing a convocation of Manhattan ministers held in observance of the publication of the Revised Standard Version of the Bible. Dean Hough, who has just returned from a summer of preaching in Scotland and England, was introduced by the Rev. Dr. Samuel H. Sweeney, minister of St. Marks Methodist Church, Harlem.

Mrs. Eugenia Colesworthy, the oldest member of the Hyde Park (Mass.) Methodist Church, recently observed her ninety-ninth birthday. She was honored by visits and remembrances from many of her friends of the church and community.

The Rev. Dr. Lindsay B. Longacre, retired professor of Old Testament at Iliff School of Theology, Denver, Colo., where he served from 1910 to 1932, died in New York City, Sept. 16th. He was 82 years of age. Dr. Longacre was also well-known in the field of church music, and was the composer of the tune "Deeper Life" in "The Methodist Hymnal." He was chairman of the publications committee of The Hymn Society of America, and a member of the American Guild of Organists.

Dedicate Chancel

Photo by William C. Janda

David A. Wheeler, senior altar boy at First Methodist Church in Clinton, Mass., presents framed pictures of the church's new chancel to (left to right) the Rev. Charles T. Allen, Worcester District Superintendent, and Bishop John Wesley Lord, resident in the Boston Area. The pastor of the church, the Rev. Roger A. Barnett, looks on.

At morning prayer services at First Methodist Church, Clinton, Mass. on September 14th, the chancel and memorial gifts were dedicated by Bishop John Wesley Lord, resident Bishop of the Boston Area. The Rev. Roger Angus Barnett, pastor, presided and the Rev. Charles T. Allen, Worcester District Superintendent, assisted in the reading of the lessons and the act of dedication.

The memorial gifts were presented for dedication by C. Raymond Heney, local jeweler and chairman of the chancel committee. Individual gifts included: altar, given by the late Miss Nellie Trimble in memory of Mr. and Mrs. William Trimble and daughter, Harriet; offering plates, given in memory of James Hopk by his mother and sister, Mrs. A Gordon and Mrs. Roy Baer; cler seat, given in memory of Charles Harvey by his wife, Mrs. Myr Harvey and sons, Chester and Cur Harvey; pulpit, given by Mr. a Mrs. Thomas B. Johnson, in memo of their son Lieutenant Kenne Johnson, USAAF. Other pieces furniture and equipment in the cha cel were dedicated at an earlier da

In his prayer of dedication for t entire chancel, Bishop Lord set aside as a place "for the worship God in praise and prayer, for t preaching of the everlasting gosp and for the celebration of the Ho Sacraments."

Mrs. Ray Ozanne Norris, moth of Miss Marion Lela Norris, found of the Wesleyan Service Guild of t Methodist Church, died in New Yo City, on Sept. 8th at the age of 9 years. Born in Somers, Wis., Mr Norris was educated in the publ schools of Kenosha County. In 188 she was married to the Rev. Myro Lee Norris, a member of Rock Rive Conference. Mr. Norris retired i 1911 and the family moved to Eva ston, Illinois. Mrs. Norris was fo several years active in the woman work of the First Methodist Church Evanston.

Dr. Guy C. Filkins, for the past 3 years organist and choir master a Central Methodist Church, Detroit Michigan, died after a heart attac on Friday, Sept. 26th.

Bishop and Mrs. Herbert Welch of New York are spending two weeks at the Lake Mohonk Mountain House, N. Y., where the Bishop will hold the Sunday services for the guests.

The Rev. Donald O. Soper of London, president designate of the Methodist Church of Great Britain, is spending three intensive weeks in the United States speaking on world peace and international goodwill.

Mrs. Louise Rabe, mother of the wife of the Rev. John H. Steinkraus of Newtonville, N. Y., passed aw recently in her 88th year. She had been active in church work, serving as church organist and Sunday school worker for many years. After her husband's death in 1934, she lived with Mr. and Mrs. Steinkraus in Newtonville.

S. JOHN R. MOTT

ethodism's most widely known an, Dr. John R. Mott, has lost companion of sixty years, his , the former Leila Ada White.

rs. Mott, taken to Queen Eliza- Hospital, Montreal following a which she suffered at their Can- n summer home, died September . She was 86. Dr. and Mrs. Mott been making their home in Or- lo, Florida in recent years.

ishop Herbert Welch, an inti- e friend of the Motts, who also ntly celebrated with Mrs. Welch r sixtieth wedding anniversary, ducted the funeral service in First hodist Church, Montclair, N. J. re Mrs. Mott has had her mem- hip for many years.

he Order of St. Luke and ZIONS RALD have arranged a two day ference on worship to be held at ling Ridge, North Andover, s., on Oct. 28th and 29th. Reg- ation fees of $1.00 must be sent he Rev. R. P. Marshall, 217 Arch et, Sunbury, Penna. The cost board and room per person will $4.57. Ministers throughout New land are invited to participate in discussions.

eservations for the first meeting of e Boston Methodist Social Union t be made at the Cokesbury Book- e, 577 Boylston St., Boston no r than Friday, Oct. 17th. The meeting promises to be "inform- to say the least, and will be held St. John's Methodist Church, tertown, on Monday, Oct. 20th 6 p. m.

W TO USE THE BIBLE

Workshops for church school su- intendents and children's workers the "Use of the Bible in Teach- " are being held in the Worcester ass.) district of the New England nference under the direction of the . John D. Erb, director of relig- s education for the district.

he first of the series was held Oct. in Southbridge. Others will be . 10th in St. Paul's Church, vell; Oct. 14th in Park Avenue urch, Worcester; and Oct 17th in t Methodist Church, Leominster. e meetings begin at 7:30 p. m.

demonstration teaching class is d during each workshop. Lead- will be Miss Janet Priestley of hland Union Church at the vell meeting; Mrs. Alan W. Moore ark Avenue Church at Worcester; and Mrs. Richard Fitzgerald at Leominster.

Discussion leaders for the workshops are Miss Edith M. Jordan, executive secretary of the conference board of education, "How to Use the Bible in Teaching Children;" Mr. Erb, "Use of the Bible with the Family in the Home;" and Farhnam B. Goulding, church school superintendent at Wesley Church, Worcester, and district lay leader, "The Church School Superintendent, His Task and Problems."

Matriculation At B.U.

B. U. Photographic Service

Many eras in the history of the nation's oldest Methodist seminary are represented in this picture, taken at recent matriculation day ceremonies at Boston University's school of theology. Greeting first year student Richard Closson, (extreme left) of Rochester, N.Y., are (left to right) Dr. Daniel L. Marsh, current chancellor of the University; Dr. Harold C. Case, president of the University; Dr. Walter G. Muelder, dean; and Dr. Albert C. Knudson, former dean. All are graduates of the school, as was Richard's father, the Rev. Handford H. Closson, '24, now in the ministry in Rochester, N.Y.

CORRECTION: Open house will be held at the Concord (Mass.) Home for the Deaconess Aid Society on Wednesday, Oct. 15th from 2 to 4 in the afternoon.

The fall rally of the Springfield (Mass.) District MYF group will be held at First Methodist Church in Orange, Mass., on Saturday, October 11th, from 1 to 9 p. m. The schedule includes registration, group discussions, a song fest, recreation, a lecture and discussion on Russia led by the Rev. Leslie H. Johnson, pastor of Wesley Methodist Church in Springfield, supper, and an evening program of worship.

EVENTS

As a result of injuries received in an automobile accident, Edward M. Wheeler, treasurer of the New England Southern Conference and an official of Trinity Union Methodist Church in Providence, R. I., died on Sept. 29th.

Twin Area Calendar

Oct. 8 — Worcester District Woman's Society of Christian Service at Whitinsville, Mass.

Oct. 9 — Boston District Woman's Society of Christian Service at Needham Heights, Mass.

Oct. 12 — Men and Missions Sundays, sponsored by Laymen's missionary movement.

Oct. 12-19 — United Churchmen's Week.

Oct. 15 — Open house at Concord Home for Deaconess Aid Society, 2 to 4 p. m.

Oct. 16-25 — New York Area, United Evangelistic Mission.

Oct. 16 — American Missions Institute, Mass. Council of Church Women, Framingham, Mass.

Oct. 19 — World Order Day.

Oct. 19 — Laymen's Sunday.

Oct. 19-25 — United Nations Week.

Oct. 20 — Boston Methodist Social Union at St. John's Methodist Church, Watertown, Mass.

Oct. 21 — Boston Council of Weekday Religious Education banquet, 6:30 p. m.

Oct. 24 — United Nations Day.

Oct. 26 — World Temperance Sunday.

Oct. 26, Nov. 2, Nov. 9 — New England Conference Veterans of the Cross Days.

Oct. 26-Nov. 9 — New Hampshire Conference United Evangelistic Mission.

Oct. 28-29 — Order of St. Luke conference on Worship at Rolling Ridge.

Oct. 29 — Fall meeting Southern District of N. H. Conference Woman's Society of Christian Service, Portsmouth, N. H.

Oct. 29 — Poughkeepsie District fall meeting at Pawling, N. Y.

Oct. 30 — Woman's Society of Christian Service, New England Conference, fall meeting, College Ave. Methodist Church in Somerville, Mass.

Oct. 31 — Reformation Day.

Rural Firebreaks And Backfires

John Baxter Howes

The President's Materials Policy Commission recently made its report to President Truman. This special commission has made an exhaustive study of the present situation and future prospects of this country in regard to its natural resources. The figures were so startling that "Life" magazine carried a double page graphic spread of the highlights of the report.

The United States is experiencing a deficit in its production of raw materials. In 1900 we produced 15 per cent more than we needed for our manufacturing at that time. But in 1950 we lacked 9 per cent having enough materials. The Commission estimates that this deficit will climb to 20 per cent by 1975. Although the report confirms what some of us have been saying, at the risk of being branded prophets of doom, it is small comfort to know we are right when the possible consequences are considered.

Our population has more than doubled since 1900. This has naturally caused an increased demand for civilian goods. Two world wars and the present international situation have taken their toll of available materials. During the recent steel controversy one company official stated that 85 per cent of all our steel is now going to war and defense projects. War always places a heavy burden on our facilities for producing food and fiber also.

Yet not all of our deficit can be explained by discussing population increase or the toll of war. We have become famous as a wasteful people. We have allowed one-third of our top soil to erode away. Four-fifths of our timber has been cut. Much of our soil erosion has been caused by reckless lumbering operations which have too frequently left sloping land unprotected. Most of our best iron ore is gone. Much of our coal and oil have been carelessly used up.

We are now forced to feed our increasing population with food from a constantly decreasing acreage. The small state of Maryland alone is losing 25,000 acres of farm land a year. One-fifth of all the state's farm land has been lost in the last forty years. The state Committee for Conservation released these figures recently after an extensive land-use survey. Much of the lost land has gone into highways and suburban housing developments. Some land has been used by the federal government for military facilities; some has gone into state parks. The committee said that improved roads and more homes, schools and industrial developments will continue to use up the land. The result of this, along with the increased demand for food, will be the need for constantly improved land-use policies. Each acre must be used more carefully in order that its production may be improved as much as possible.

The American people must develop a conscience in this matter. Everyone who tills the soil; everyone who deals with natural resources in any manner; everyone who uses food must recognize his responsibility to future generations. We dare not be like the old man who said, "Why should I do anything for posterity? What has posterity ever done for me?" The gospel of social responsibility must be proclaimed from pulpits, from teachers' desks, and discussed in classes and forums. The Soil Conservation Service of the U. S. Department of Agriculture has developed the skills necessary to care for the land. Other agencies are promoting enlightened programs for conserving our resources. It is now necessary to awaken people's consciences.

Walter C. Lowdermilk, as assistant chief of the Soil Conservation Service, has made extensive surveys in all parts of the world to help plan programs of conservation for the land. It was appropriate that it was in Jerusalem in June, 1939, that he first stated the now famous eleventh commandment. He said in part, "If Moses had foreseen what was to become of the "Promised Land" and vast areas of wasted lands, such as we have seen in China, Korea, North Africa, Asia Minor, Mesopotamia and our own United States; namely the wastage of land due to suicidal agriculture and the resulting man-made deserts and ruined civilizations, if he had foreseen the impoverishment, revolutions, wars, migrations, and social decadence of billions of peoples through thousands of years and the oncoming desolation of their lands, he doubtless would have been inspired to deliver an Eleventh Commandment to complete the trinity of man's responsibilities — to his Creator, to his fellow men, and to Mother Earth. Such a commandment should read somewhat as follows:

"Thou shalt inherit the holy earth as a faithful steward, conserving resources and productivity from generation to generation. Thou shalt safeguard thy fields from soil erosion, thy living waters from drying up, thy forests from desolation, and protect thy hills from overgrazing by the herds, that thy descendants may have abundance forever. If any shall fail in this stewardship of the land, thy fruitful fields shall become sterile, stony ground and wasting gullies, and thy descendants shall decrease and live in poverty or perish from off the face of the earth!"

The spirit of this statement must be felt by all who are entrusted with the use of the natural goods of the earth.

BRUNNER TO JAPAN

NEW YORK — Dr. Emil Brunner, professor of theology at the University of Zurich, Switzerland, and one of the most influential Protestant theologians in the world, has been appointed professor of religion of the new International Christian University in Japan, according to announcements made by President Hachiro Yuasa in Tokyo, and Dr. Kenneth Scott Latourette, president of the JICU Foundation in the United States. He will serve the University for three years beginning in September, 1953.

Dr. Brunner is a leader in the great Reformation reorientation of continental theology which has taken place in the last three decades. He is one of the most widely read and influential European theologians. Born and educated in Switzerland, Dr. Brunner spent a year as a teaching fellow in England; six years as pastor at Obstalden, Switzerland, which was interrupted by a year of graduate study at Union Theological Seminary in this city where he was the first foreign student to attend after World War I. His son, Dr. Hans Henry Brunner, now a pastor and editor in Switzerland, was likewise the first foreign student at Union after World War II.

At the age of thirty-three Dr. Brunner became Privatdozent at the University of Zurich. Two years later he was appointed professor of systematic and practical theology, a professorship made famous by a long line of scholars. He has taught at this institution ever since except for the academic year 1938-39 when he was guest professor of systematic theology at Princeton Seminary in New Jersey.

A Wide Circuit

. Reid

re Windows

friend's home stands atop some- of a hill, back of a curve of a washed by the waters of Long d Sound. From the great win- that overruns more than half the front of the house, he can look or miles across the Sound: to ing-Stone Light, to the two his- forts, to the imaginary line e the East River and the Sound forces, and, on a clear day, to ow hills and the faint shoreline onnecticut.

amed in this "picture window" may be the panorama of the al race of local yachtsmen; of vening, the steady progress of laden steamship around the t, then directing her way north- ard toward New England, the western sun glancing from her ng sides as she turns; or, at an- season, the picture changes to d storm — waves and snow and hurled up against the window. ed, standing in the living room nd this great picture-frame, every , every day, every season presents thing new and beautiful to the lder.

y friend's home and his life d be poorer indeed without this re window! One could hardly ve him were he to have shut the res out with a wall, or a shade, too-small frame!

nd I note that the "picture win- " is becoming a very prominent re in modern home architecture. other evening I sauntered ugh a new "development" near home. I knew the area as ods" not long ago, and I knew its life. Here are now row upon of new houses, each with its pic- window across more than half e front. And what was the view each? The picture window of house across the street! Mrs. M. d sit in her window and view K. putting out the garbage for morrow's collection, boxing her ly son's ears, or watering the ger- ms; but I noticed that all picture dows were furnished with vene- blinds, and most of them were vn. I wondered why someone not turn his cubicle around, for e was some green grass in the yard.

suppose most of us would agree a main value of education is to to us new "picture windows," wide panoramas to life and to the universe. One of the most notable social phenomena of the last few decades has been the increase in education (or should I say schooling?) in the United States. Recent U. S. Census figures show 5,226,000 college graduates, plus 17,751,000 high school graduates, all over 25 years of age.

Yet when we look at some of the "windows" through which too many of even our well-educated families are gazing — sex-laden, thrill-laden drugstore novels; moronic television programs; crime-extolling movies; sensational and evil-parading newspapers — one wonders at the restraint of the commentator: "How far an increase in education implies an increase in intelligence it is impossible to settle." And in the realm of motivation, the value of higher education, as now "given", seems to raise even more difficult questions. By the way, what is the outlook from your picture window?

"How many times during courtship days do couples assure themselves that their marriage is going to be different from all others. They are right, too. No two marriages are exactly alike."

* * * *

"Your Home Can Be Christian," Donald M. Maynard, Abingdon Cokesbury, Nashville, Tenn.

NEW ENGLAND'S FIRST MORMON TEMPLE

HARTFORD, Conn. — New England's first Mormon temple was dedicated by Elder Alma Sonne of Salt Lake City, assistant to the Council of Twelve, governing body of the Church of Jesus Christ of Latter-Day Saints.

Almost 5,000 hours of volunteer labor went into the building of the one-story white steepled red brick church. When the dedication took place the structure was, according to the rules of the Mormon Church, completely finished and debt-free.

The temple, located in one of Hartford's best residential areas, has a chapel for services, a recreation room with kitchen facilities, classrooms, an office, a women's organization meeting place, and storage facilities for the welfare work that is one of Mormonism's distinguishing characteristics.

The church stockpile of welfare supplies will be maintained here, although the need for help among Mormons in New England is comparatively slight. Mormons have met here since 1921. The Hartford group is the first in the area to build a permanent church.

BISHOP MOORE TO EUROPE

Bishop Arthur J. Moore, Atlanta, Ga., will embark for Europe today, October 8th on his first visit to Methodist conferences and missions of the Geneva, Switzerland, Area placed under his supervision last June. Sailing from New York on the Queen Mary, he will be overseas five weeks on a tour of Methodist connections in Austria, Belgium, Switzerland, Yugoslavia.

The Geneva Area, numbering 50,000 Methodists, is assigned to Bishop Moore to administer in addition to the Atlanta Area, which embraces all of Georgia. He plans to visit overseas twice a year, spending two months in the summer.

Bishop Moore will preside over the Belgium Annual Conference, October 15-19, spend a week in Switzerland to confer with Methodist leaders, consult Bishop J. W. E. Sommer in Germany, preside at a conference in Austria, where the Methodist Church now has the official recognition of the Austrian government, and then fly to Algiers to hold a mission conference with North African churchmen.

Technically, the Geneva Area also embraces Methodist churches in Poland, Czechoslovakia, Bulgaria and Spain. Bishop Moore will not be able to visit these countries. "Political conditions have changed," he said, "but we have not forgotten our people in those countries and we devoutly pray that the day will come speedily when a free exchange of leadership and ideals will again be possible."

On his return trip, Bishop Moore will visit London to speak at the anniversary dinner of trustees of City Road Chapel, Methodism's "Mother Church" built by John Wesley in 1778. Bishop Moore will also preach in the historic chapel on Nov. 2nd.

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"Fable For An Election Year"

(Continued from Page 5)

But look at these advantages. You would have to keep on your own spiritual toes in that church, for you would never know when you might have to give up your own farm or trade to become the servant of all. You would study, practice preaching and offer public prayer. Above all, you would do all you could to support your pastor as you would want others to support you if you were the pastor. We don't really need a policy like that to assure us a faithful ministry of laymen and pastors. Our right to worship and all it includes points to our duty to worship, with all it includes. We do need, however, the consecration to count every invitation to serve, in any corner of Christ's Church, as a privileged duty and high honor.

For there is no higher honor that can come to any of us, is there, than to be a living part of the Body of Christ, doing his work on earth? Yet it comes through no election of men. It can fall to any one of us, and to all of us. It does not come through length of service or multiplicity of offices, but is awarded for quality of life. And it leads to self-discovery, for when we lose our lives in self-effacing service which strives to be like his, we find our own true destiny, and the honors of this world, rich, sweet and heady, bring no joy which can compare to this joy.

A Century Of Uncle Tom

Harold Garnet Black

Just a hundred years ago occurred a literary event, nation-shaking in its effect, for in 1852 was published Harriet Beecher Stowe's "Uncle Tom's Cabin," a book which the poet Longfellow declared to be "one of the greatest triumphs recorded in literary history, to say nothing of the higher triumph of its moral effect."

The story was first published as a serial in "The National Era," Washington, D.C., an anti-slavery periodical, which paid $300 for it. Before its completion as a serial, arrangements were made to put it into book form. The first day of publication 3,000 copies were sold, a second edition was printed the next week, and a third the following week. Within a year 120 editions were printed and over 300,000 copies of the book sold in the United States. Furthermore, it was translated almost immediately into at least twenty-three languages. The $10,000 in royalties that came to its author within four months meant that the long fight against poverty that she and her professor-husband had been waging was at last over.

Like her younger brother Henry Ward Beecher, distinguished Congregationalist clergyman and abolitionist, Harriet had long been keenly aware of the evils of the slave system. For eighteen years she lived in Cincinnati, where the problem of human slavery had been constantly thrust upon her attention. Since only a river separated Ohio from a slaveholding community, slaves were continually escaping from their owners across the river on their way to Canada and freedom. Indeed these runaways were frequently harbored by members of her own circle, a fact which made the slave question a live one in the Stowe household.

The Missouri Compromise of 1820, which aimed to settle the slavery dispute and allowed Maine to be admitted as a free state and Missouri as a slave state, had brought relative quiet until 1833, when the British emancipated the slaves in their West Indies dependencies. From then on, there was great uneasiness amo Southern slaveholders. When Ca fornia knocked for admission in 18 the slaveholders of the South cons ered such admission a great men to their power.

In Henry Clay's new plan of sett ment, the Compromise of 1850, the was a strict fugitive-slave provisi more rigid than that embodied Article IV, Section 2, of the Cons tution of the United States. The ne law not only gave a slaveholder t right to find and bring back any caped slave but also commanded pe ple living in free states to give the assistance. The heart-rending exp iences that resulted from its enac ment so inflamed Mrs. Edward Beec er with righteous indignation th she wrote her sister-in-law, "If I cou use a pen as you can, I would wri something that would make th whole nation feel what an accurse thing slavery is."

When Harriet Beecher Stowe rea these words, they became a challeng that she felt she must accept. Gettin up from her chair, she crushed th letter in her hand and with a loo of determination on her face de clared, "I will write something. I wi if I live!"

Such was the origin of "Unc Tom's Cabin," with its unforgettabl Little Eva, Topsy, Simon Legree Uncle Tom, and George Shelby. Th story came from the heart rather tha the head. "Ten thousand thanks fo thy immortal book," wrote Whittier In a letter to the author, Thoma Wentworth Higginson said, "To hav written at once the most powerful o contemporary fiction and the most ef ficient of anti-slavery tracts is a double triumph in literature and philanthropy, to which this country has heretofore seen no parallel."

The Earl of Shaftesbury also sent words of appreciation. Wrote he, "I cannot refrain from expressing to you the deep gratitude that I feel to Almighty God, who has inspired both your heart and your head in the composition of "Uncle Tom's Cabin." None but a Christian believer could have produced such a book as yours, which has absolutely startled the whole world."

The story was dramatized in the United States shortly after its publication and a month later appeared in two London theaters. The following year, Professor Stowe wrote, "The drama of 'Uncle Tom' has been going on in the National Theater of New York all summer with most unparalleled success. Everybody goes

after night, and nothing can it. The enthusiasm beats that e run in the Boston Museum out out."

hen Abraham Lincoln and Har- Beecher Stowe were introduced ach other, the great President d her hand and said, "Is this the woman who made this great ?" He believed that her "immortal " did more than any other one to bring on the Civil War — its resulting Emancipation Proc- tion. "Uncle Tom's Cabin" is mportant chapter in the world's ry of the struggle for human dom.

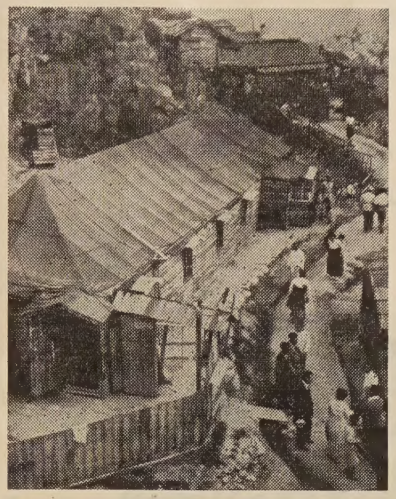
LY MASS OFFERED AT TON UNIVERSITY

oly Mass for Boston University olic students and faculty was of- l for the first time at the uni- ty campus Friday, Oct. 3rd, at 5 p. m. in Hayden Hall, 685 Com- wealth Avenue, beginning a reg- schedule of Catholic masses on first Friday of every month and oly days of obligation, according res. Harold C. Case and the Rev. man J. O'Connor, spiritual ad- to the University's Catholic stu- ts and Newman Clubs.

rrangements were made by Father onnor and the University's Cath- Council working with President e and Dean Franklin H. Littell, versity Dean of the Chapel, who rdinates the religious programs of three major faiths at Boston Uni- ity. All future masses will be in room 224 at 685 Common- lth Avenue except on Monday, ember 8th, the Feast of the Im- culate Conception, which will be Hayden Hall.

Korean Methodists Refuse To Give Up

Thoburn T. Brumbaugh



Almost all Methodist churches in South Korea are "refugee" churches. They spring up and persist under most unusual and difficult conditions.

Where formerly only one Methodist congregation existed in Pusan, there are now eleven. In many other communities also in South Korea new churches have appeared. They will probably continue after the present emergency, for many refugees will remain in the South and there are many converts who are well established there. Even in the badly devastated regions of Central Korea also, congregations are again taking over sites and former sites of beloved churches and are trying to replace the damages with new structures and repairs.

First Methodist Church in Pusan is a converted Japanese residence and has already outgrown such narrow quarters. Posun Dong Church is now the newest and largest in Pusan. The North Hill Church in Pusan is perilously perched in a G. I. hospital tent on a hillside.

In the city of Masan, the cornerstone was recently laid for a new church for which the members, and in particular members of the Woman's Society of Christian Service, carried the stone and laid the foundations.

In Taejon, a discarded temple of the Japanese cult of Tenrikyo is used as a Methodist Church and Vocational Girls' School. In Hoeng Song, the United States Engineers built a simple but modern church for the local Methodist congregation. In Yichon, Methodists have erected a simple frame chapel on the foundations of the former church, an edifice now used by the Girls' School which otherwise holds its classes in tents and barracks.

The Wonju congregation now meets in a dilapidated tent beside the ruins of their former brick church and parish house. In Inchon, within hearing of the big guns on the battle front, the local congregation of returned refugees has acquired the residence and office of a former Japanese mayor, and are converting it into a great institutional church.

Even invasion, foreign occupation and civil war cannot defeat the spirit of these stalwart Korean Christians. They deserve all possible support from the Methodist churches of America. Contributions may be made, with Advance Funds credit, either through the regular channels of Conference benevolence or direct to the division of foreign missions of the Methodist Board of Missions in New York.

scellaneous Advertisements

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